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HISTORICAL AND CRITICAL

REVIEW OF

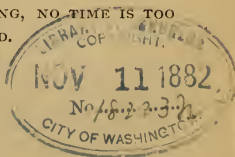
THE SUNDAY QUESTION;

WITH

REPLIES TO AN OBJECTOR.

BY GEORGE W. BROWN, M. D.

ALL TIME IS TOO SACRED TO DO WRONG, NO TIME IS TOO
SACRED TO DO GOOD.



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THE SUNDAY QUESTION.

INTRODUCTION.

A RIVER is pouring its waters into the great sea. Whether an Amazon, or a Nile, we desire to find its source, and trace its progress until swallowed up in the ocean. So with human legislation. It is not enough to find a law on the statute books; we wish to know from whence it came; the motives of the law-givers in enacting it; whether it has accomplished its purpose; and learn if the causes still remain for its continuance.

It matters little to what domain we turn,—whether to the moral, religious or historical,—every subject which engages the attention of man must be subjected to the analysis of Reason. He who attempts to teach that Reason is carnal, and is not to be trusted, controverts Infinite Wisdom who gave it to man for his guidance.

One-seventh of all the days of the year are excluded from labor by legal enactment, and involuntary idleness is forced upon the people. It is claimed that this law has a divine origin, and that human legislation on the subject is in aid of revelation.

It is our purpose in these pages to inquire into the derivation of the Sabbath; trace its history very hurriedly down to modern times; and view it from an ethical and legal stand-point. Will the reader

divest himself of prejudice, the result of early education, and journey with us to the conclusion?

It is said, "There are two sides to all questions." Every pulpit throughout the land has been thundering its arguments and logic for centuries in support of a rigid observance of the Sabbath. It has, at the same time, been hurling its anathemas and imprecations against those who controvert its positions. But little has been said in opposition; and yet the teachings of the clergy are by no means generally endorsed. The great mass of the people act as if they thought a portion of the day should be observed for relaxation from secular affairs, for family reunions, and recreations, rather than exclusively for religious devotion. We hope to strengthen them in this direction, in confirmation of the teachings of Jesus, that "The Sabbath was made for man, not man for the Sabbath."

ANCIENT TEACHINGS REGARDING THE SABBATH.

THE ancients noted time by lunar months, as did the Indians of America. Those ancients were worshipers of the sun and moon. They divided their month of twenty-eight days into quarters, coinciding with the changes of the moon, and on the days of these changes their priests, in behalf of the people, made sacrifices. Six days of labor and one of rest was observed throughout Chaldea, Assyria, Phoenecia and Egypt, from the earliest times.

Abraham, who it is claimed was the father of

the Jews, was a Chaldean by birth and education, and in emigrating to the land of Canaan carried with him those institutions and modes of thought, under which he was reared to manhood. Among those institutions was the division of time, which he inherited from his ancestors and transmitted to his successors.

We afterwards find these descendents of Abraham slaves in Egypt, for a period of 215 years. There they found a similar division of time and the last day of the week was observed by the inhabitants as one of rest and worship. In going out of Egypt, lately slaves, they carried with them the institutions which they inherited from their ancestor Abraham, and to which they had been accustomed for so many years, and in which their leader, Moses, was specially educated.

We have been taught that the heavens and earth were created in six days, and that on the seventh the work was ended, and the Creator rested, as if weary from over-toil. At what hour on the seventh day he "ended" his labors we are not advised. Biblical scholars have long since come to the conclusion that those "days" spoken of were long periods of indefinite duration, each extending from what appears to the contrary through countless millions of years. The seventh day, then, of rest would extend through an equally long period. Hence we can derive nothing in regard to a Sabbath of rest for man from this event.

Passing from Genesis to Exodus, Chapter 12, and reading it at length, we find the reasons for the observance of the Sabbath by the Jews, because they were emancipated from Egyptian bondage.

"This month, [lunar month,] shall be unto you the beginning of months; it shall be the first month of the year to you."—Ex. 12: 2.

A feast was then provided for, and, verse 6th, it was to be "kept until the 14th day," or middle of the lunar month.

Verse "14. This day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations; and ye shall keep it a feast *by an ordinance forever.*"

"15. Seven days shall ye eat unleavened bread.

"16. And in the first day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat; that only may be done of you.

"17. And ye shall observe the feast of unleavened bread; *for in this self same day have I brought your armies out of the land of Egypt*, therefore, [that is for this reason] shall ye observe this day in your generations forever.

"23. And ye shall observe this thing for an ordinance to thee and thy sons forever."

Chap. 19: 8. "This is done because of that which the Lord did unto me when I came forth out of Egypt."

Turning to Ex. 20: 8, 9, 10, and 11, we find the ordinance mentioned above:

"8. Remember the Sabbath day to keep it holy.

"9. Six days shalt thou labor, etc.

"10. But the seventh is the Sabbath of the Lord, etc.

“11. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.”

The reason here given for the observance of the seventh day is very different from that given for the feast in the 12th chapter.

The “ordinance,” usually called the decalogue, or ten commandments, gives the true reason for which the Jewish Sabbath was instituted.

Deut. 5:15: “And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; *therefore the Lord commanded thee to keep the Sabbath day.*”

The word Sabbath, in Hebrew, signifies rest. According to the bible account it was observed as a sort of weekly holiday, as Americans observe the 4th of July annually in commemoration of their national independence. It was designed for the Jews and their posterity for all time; but had no force or authority outside of that people. If a command of God, and designed for all people, and all time, then the penalty of “stoning to death,” for the infringement of the ordinance should be specially enforced. No one in our age, not even the most fanatical, would favor so severe a penalty, for merely “picking up sticks on the Sabbath.” And every other Mosaic law is of equally binding force, even to the eating of pork, circumcision, etc., as is the Sabbath law, and no more.

But as Christians do not observe the Jewish Sabbath, but have a day of their own, we will inquire into the authority for the observance of that day, and see if it has any recognition from the Master, his disciples or apostles, or their immediate successors.

TEACHINGS OF JESUS, THE APOSTLES, AND EARLY
CHRISTIANS.

WE seek in vain to find evidence that Jesus paid more respect to the Jewish Sabbath than to any other day of the week. He openly disregarded the strict observance of this day, as practiced by the Jews, and nowhere commanded his followers to regard it as more sacred than other days. When the Pharisees complained that his disciples passed through a cornfield on the Sabbath day, doing that which was unlawful, he defended their conduct, and said, "The Sabbath was made for man, not man for the Sabbath." On another occasion, when indignantly censured by the ruler of the synagogue, and told: "There are six days in which men ought to work, * * * and not on the Sabbath day." Jesus called the ruler a "hypocrite" for thus interfering with him in his mission. For commanding the sick man to "Take up thy bed and walk," on the Sabbath day the Jews sought to kill him, stone him to death, as was the Israelite law for gathering sticks on the Sabbath day, or doing any secular work, (See Numbers 15: 32-36.) But Jesus

replied, "My Father worketh hitherto, and I work." On these occasions, when censured and even threatened with death for his disregard of this holy day, on no occasion, in public or private, is it recorded that he commanded, or even requested his followers to keep that day more sacred than the rest. True, he taught in the synagogue on the Sabbath, and so he taught on the other days, and all days.

Neither is there any command or custom derived from Jesus, requiring his followers to devote any special day to worship.

And what is true of Jesus in this regard is true of his immediate followers and apostles. That they voluntarily came together on the first day of the week "to break bread," is true; but no one seems to contemplate that this was obligatory upon him or that it was other than a free act.

Paul, in his letter to the Romans, 14: 5, settles this matter beyond controversy, by saying: "One man esteemeth one day above another; another man esteemeth every day alike. Let every man be fully persuaded in his own mind." As to the effect of any of the Jewish ordinances, we read that Christ came, Col. 2: 14-16. "Blotting out the hand-writing of ordinances that was against us, and took it out of the way, nailing it to the cross. * * *

Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath day."

And to the Galatians, 4: 10-11, Paul wrote: "Ye

observe days, and months, and times, and years, I am afraid of you, lest I have bestowed upon you labor in vain."

So good authority as the "Encyclopedia of Religious knowledge," article Sabbath, says: "There is not on record any divine command issued to the apostles, to change the Sabbath from the day on which it was held by the Jews, to the first day of the week."

Eusebius, the well-known church historian, in his Ecclesiastical History, tells us of the early Christians: "They did not regard circumcision, nor observe the Sabbath, *neither do we*; neither do we abstain from certain foods, nor regard other injunctions which Moses subsequently delivered to be observed in types and symbols, because such things as these do not belong to Christians."

Please remember that Eusebius wrote in the year 324, and is the authority for all the subsequent church histories which have been written of those early times.

And Neander, the greatest of ecclesiastical historians, tells us:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place, for men appear by that time to have considered laboring on Sunday a sin."

FIRST LEGAL AUTHORITY FOR SUNDAY.

WHEN Diocletian abdicated the throne of the Cæsars, A. D. 304, the Roman power prevailed throughout nearly all Europe, the north of Africa, and western Asia to the Indus. An edict issued by the reigning emperor became a law throughout all this vast empire, embracing the whole civilized globe. A long and bloody internecine war between contending factions followed the abdication, which resulted in the triumph of Constantine, the re-establishment of an almost boundless empire, and the transfer, soon after, of the seat of government, and the imperial throne, from Rome to Constantinople. The result was largely brought about by the Christians, who were scattered all over the empire, uniting their fortunes with those of the successful monarch.

As soon as Constantine was firmly seated on his throne he began to devise measures which would make the followers of Jesus his devoted friends. He claimed to have been converted to his teachings. His biographer set up the claim that the symbol of the cross displayed on his banner was shown him in a dream from which he copied. His great zeal in their behalf attracted the clergy to his standard; and though his hands were crimsoned with the blood of Licinus—his brother-in-law, and co-emperor,—with that of his son Crispus, his nephew Licinus, and his wife Faustus, with many other persons of prominence who seemed in the way of his ambition, yet he evidently aspired to

become the leader of the church, and, practically became such. Says a learned writer: "The most unfortunate event that ever befell the human race was the adoption of Christianity by this crimson-handed cut-throat in the possession of unlimited power."

In subsequent years attempts have been made to canonize Constantine for his great services to the church; but the *advocatus diaboli* has always presented, in too horrible colors, those dark blood-stains which cover his hands, and notwithstanding his efforts to make himself the popular leader of the church he is compelled to rest in an unhallowed grave minus the title Saint.

Says a recent biographer of this great bad man, who made Christianity the religion of the State, and which subsequent ages have labored so sedulously to over-throw:

"After having caused seven of his family to be put to death in cold blood, after having steeped his soul in the guilt of every crime, from private assassination to wholesale massacre, he called together the Christian world at Nicea; and with the diadem on his brow covered with jewels, seated in a golden chair, the first Christian emperor proceeded to settle the Christian creed and determine the will of God for the coming centuries. In answer to his call two thousand fifty-eight bishops, all of different sentiments and opinions, met at Nicea, in Bithynia. The main object of this council was to decide the dispute between Athanasius, deacon of Alexandria, and Arius, an eastern schismatic, to-wit: Whether Jesus Christ was God or creature, and to settle the canon of Scripture. This meeting of over two

thousand violent and exasperated bishops, each intensely interested in having his own peculiar opinions prevail, resulted in a general quarrel. To restore harmony, Constantine, as moderator, expelled seventeen hundred and thirty of the delegates, thus leaving only three hundred and eighteen to settle the vexed question whether God the Son was the same as God the Father, as well as what writings were the word of God."

The first legal edict of general effect regulating the Sabbath, was promulgated A. D. 321, and may be found in the Code of Justinian, lib. iii, title 12, secs. 2 and 3, in these words:—

"Let all Judges and people of the town and various trades be suspended on the venerable day of the Sun, [*die Solis.*] Those who live in the country, however, may freely and without fault attend to the cultivation of their fields, since it often happens that no other day may be suitable for sowing grain and planting the vine, lest, with the loss of favorable opportunity, the commodities offered by Divine Providence shall be destroyed."

This edict became the basis of all subsequent legislation in all Christian countries, and is the first authoritative direction to observe the first day of the week for other than secular purposes.

The Catholic church became established about this time, and her Popes, clothed with temporal power, from century to century made rules more and more stringent for the observance of this day.

In the year 538 the third Council of Orleans, required that agricultural labor should be suspended on Sunday, to the end "that the people may have more leisure to go to church and say their prayers."

In the 9th century the emperor Leo repealed the exemption of Constantine, and required the suspension of all labor on Sunday. It was then the clergy set up the 4th commandment as an additional reason why the day should be employed exclusively for religious exercises.

English legislation on this subject may be traced as far back as 1449; but it was not until 1678 that the law was passed which may be regarded as the foundation of all subsequent enactments of its class in Great Britain and the United States. By this law it was enacted "that no tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any worldly labor, business or work of their ordinary callings upon the Lord's day or part thereof—works of necessity and charity only excepted;"—and "that no person or persons whatsoever shall publicly cry, show forth, or expose to sale any wares, merchandise, fruits, herbs, goods, or chattels whatsoever, upon the Lord's day or any part thereof."

THE FATHERS OF PROTESTANTISM ON THE SABBATH.

From the time regal authority under Constantine, began to assume leadership over the church, until the Reformation dawned upon the world, in the beginning of the 16th century, when Luther hurled his powerful invectives against Popery and its encroachments upon the pure teachings of Jesus, we find continued invasions upon those sublime

precepts taught by the Master. Pagan worship had been abolished, but many of its obnoxious teachings were engrafted upon the simpler Christian system.

We frankly confess great admiration for that noble genius and bold innovator, Luther, who disregarded established customs, burst the fetters of Popery, and laid the immovable foundations of Protestantism, which, subsequently, has opened the way for an honest thought in every land. Aided by the art of printing by which knowledge has been so widely diffused, the mind of man has been disenthralled, and we are living in an age of scientific discovery, of enlarged personal and political liberty, and with better conceptions of the destiny of our race than ever before.

Luther and his associates saw the great injury the cause of Jesus had sustained by innumerable holy days, which the church, under Catholic administration, had consecrated to some Saint, or set aside for some special observance. He thrust them all aside, and left the people free to pursue their natural duties, deeming all days God's days, and as such should be devoted to His worship. He wrote:—

“As for the Sabbath, or Sunday, there is no necessity for its observance. If anywhere one sets up its observance upon a Jewish foundation, then I do order you to work on it, to ride on it, to dance on it, to feast on it; to do any thing that shall remove this encroachment upon the Christian spirit and liberty.”

Even John Calvin, that stern old reformer and

hater of Popery, in his exposition of the fourth commandment, wrote: —

“The fathers frequently called it the *shadowy commandment*, because it contains the external observance of the day which was established with the rest of the figures at the advent of Christ.”

And all the so-called reformers, including Melancthon, Beza, Bucer, Zuinglius, Cranmer, Milton, and the good John Knox, were of the same opinion, and so expressed themselves. Even Jeremy Taylor put himself on record by writing: —

“The effect of which consideration is this, that the Lord’s day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated, and the Lord’s day was merely an *ecclesiastical day*.”

Paley, Arnold of Rugby, as well as Archbishop Whately employ similar language. So worthy and devoted a Christian as William Penn, wrote:

“To call any day of the week a Christian Sabbath is not Christian but Jewish. Give us one scripture for it, I will give you two against it.”

It is needless to multiply authorities in this direction, though we have a large number of them, sufficient to fill many pages.

All over the *continent* of Europe, Sunday, at this time, is treated by Protestants and Catholics alike, as a semi-religious holiday. Religious services are usually attended in the morning; afternoon and evening are devoted to rest and recreation. Hence the reason foreigners are so reluctant

to fall into the puritanical habits practiced in America.

At the time of the great Reformation in Germany, Switzerland, etc., the English king was engaged in a controversy with the church peculiarly his own. While the power of the Pope was defied, the teachings of Catholicism were largely retained, and among these many of her holy days, as well as the observance of her sacred Lord's day. The Puritans in emigrating to America, brought this day with them, and have engrafted it upon us as one of the most sacred institutions of the church.

Some churchmen are so bigoted they cannot even tolerate a calm discussion of the question, even when they have an opportunity to reply, but seek to silence investigation by quoting a "Thus saith the Lord," thus putting an end to inquiry. But we live in an age of thoughtful research, when all questions, including the religious, must be tested in the grand crucible of Reason; when that which is false must pass away; when that which is true shall only remain.

A LEGAL DECISION, — GOD WORKS ON SUNDAY.

America was peopled from Europe, and the institutions under which the colonists grew to manhood were brought with them. The most rigid puritanical notions were entertained by the leaders of these emigrating parties. As soon as governments were organized stringent laws were made to

protect the Sabbath from desecration. In the New England States a man must not journey from home on that day, unless to or from church. Even in the domestic circle the day was one of gloom. The meals were prepared as fully as possible on Saturday to the end that no unnecessary labor should be done on that day.

But knowledge has advanced. The people have become educated and liberalized, and each freeman claims the prerogative of thinking for himself. Many antiquated creeds have been revised, many an error has been corrected, many changes have been made in laws and social customs to accommodate enlarged opinions. If the Sunday laws have not been amended to meet these advanced views their most oppressive features have become obsolete.

The divine right of kings is now nowhere acknowledged, and priests, among reflective men, are no longer looked upon as greatly superior persons in wisdom or morals.

As commerce has covered the globe with her white wings, so has every form of religious thought been weighed in the scales of common sense, and been amended to accommodate itself to advanced knowledge. Many teachings, almost universal a hundred years ago, will scarcely find an advocate now. Many a heretic of the past, who suffered martyrdom for not agreeing with the church, would be recognized as orthodox to-day.

The lash of scorpions, and the torturous rack are no longer employed, and the fagot has ceased to

burn, to force men into believing a popular theology. Would that falsehood, calumny, and social persecution were also banished from service for the same purpose.

Efforts have been made to extend the principles of the Connecticut Blue Code, as regards Sunday, over the United States.* Within the recollection of the writer Congress was flooded with petitions praying for the suspension of the United States mails on this day. Attempts have been made to keep the postoffice closed. A long and bitter contest has been waged against railway travel. Daily newspapers published on the "Lord's day," were wicked things; and street cars were not to be tolerated for a moment. The farmer's crops must be left to spoil in the fields, rather than harness a team to haul them under cover.

But a change has been gradually effected in public opinion, and the good work still goes on.

Some fifteen years ago a vigorous attempt was made in Philadelphia to prohibit the Union Passenger Railway Company from running their cars on Sunday. The lower Court granted an injunction prohibiting their use; but the Supreme Court of the State, after a full hearing of all the facts and argu-

*The Blue Laws of the Dominion of New Haven, so-called because printed on *blue* paper, contained the following provisions on the Sabbath, according to Rev. Samuel A. Peters, who had charge of the English churches in Hartford and Hebron, before the American Revolution:—

"No one shall travel, cook victuals, make bread, sweep houses, cut hair, or shave on the Sabbath day.

"No one shall cross a river on Sunday but an authorized clergyman.

"No one shall kiss his wife, her husband, or child on the Sabbath, or on fasting days.

"The Sabbath day shall commence at sunset on Saturday."

ments, reversed the decision and dissolved the injunction. Judge Reed, in giving the opinion of the Court, declared that "Sunday, as a holy day, was unknown to the early Christians, and was merely of ecclesiastical origin though subsequently sanctioned by law." He quoted largely from the fathers of the church sustaining his positions, and then declared "The running of street-cars on Sunday is a 'work of necessity and charity,' and, consequently not within the statute." In closing his verdict the Judge said:—

"I am deeply impressed with the necessity of a proper observance of Sunday, as a day of worship and prayer, and of rest from labor; but living under the new dispensation, and not under the old dispensation, I feel no inclination to turn the Lord's day into a *Jewish Sabbath*."

This decision was not reached until 1874. Subsequent efforts have been made in Pennsylvania and other States to procure special legislation against the running of street cars on Sunday; but this nearly or quite unanimous opinion of the learned Judges of the highest Court of judicature in the Keystone State has probably settled this question for all time.

Whenever farmers have been prosecuted for securing their harvests against approaching storms similar decisions have been made; and so with many other occupations where labor was necessary.

The tendency of the Courts, both inferior and superior, of late years, has been to give a strict interpretation to these semi-criminal statutes, and to

allow the fullest possible liberty to the people compatible with good morals. Any wanton desecration of the day has been justly punished; but many pursuits which do not disturb the populace, or interfere with the public peace, have not been molested. An occasional prosecution, often for mere spite, has usually brought down the indignation of the people on the informer, without enhancing the popular regard for the law.

As a day of rest there can be no objection to the Sabbath; on the contrary, used for relaxation from toil and exemption from business cares, it may be very serviceable in our artificial society, ever on the strain; but, as a sacred or holy day, it has no foundation in Nature. If set aside by the Creator for His worship it would have been so well defined that no one could mistake His intent. God works as vigorously on that day as any other day. The sun shines as warmly, the flowers bloom as beautifully, the birds sing as joyfully, the lambs gambol as playfully, and all nature is as active on Sunday as Monday. The rivers flow on to the ocean, the winds, and clouds, and waves stay not in their movements; the thunders are quite as loud, the lightnings as forked, the rains as heavy, the cyclones as destructive, and the tides as violent while puny man worships as when he profanes. All vegetation grows as luxuriantly on this man-defined "Lord's day" as on any other day. The machinery of life is no more liable to be checked in any of the animal tribes, or in man himself, be-

cause of this holy day. The restraints of municipal law or social custom, may induce man to be idle on the Sabbath; but Nature makes no special demand in this direction. Though the law may be hoary with age, and devised by men of wisdom, yet it is not inherent in our natures, and its infraction is no more the violation of God's law than it is to laugh on Monday, or weep on Tuesday.

The reply of Jesus to the Jews, who charged him with breaking the Sabbath, John 5: 17, as rendered in the revised translation: "MY FATHER WORKETH EVEN UNTIL NOW, AND I WORK," is fully corroborative of the teachings of Nature in this regard.

REPLY TO CRITICS.

AN Inquirer, who has read the foregoing articles, states that the idea is a new one to him, that the Chaldeans, Assyrians, Egyptians, etc., divided time into weeks of seven days, and that one of those days was consecrated to the worship of their gods.

A flood of light has been poured upon the history of those ancient nations during the last few years. We are to-day better acquainted with their history, laws, manners, customs and institutions, — thanks to the researches of oriental scholars, — than at any other period during the preceding two thousand years.

No careful student of general history who has delved into the early beginnings of our race, will call in question the correctness of our statement.

Seven names occur for seven successive days, no more, no less, in all our ancient authors.

Says the Encyclopedia of Religious Knowledge, article Sabbath: "Intimations of this weekly revolution of time are to be found in the earliest Greek poets, Hesiod, Homer, Linus, as well as among the natives of the Chaldeans, Egyptians, Greeks and Romans." The writer quotes Gen. 22: 27, as scriptural confirmation that 'weeks' were mentioned as freely before the law was given to Moses as afterwards.

Dion Cassius, the great Roman historian, who wrote at the close of the 2d century, informs his readers that the Egyptians devoted the last day of the week, Saturday, to the worship of the gods.

But as space is too limited to follow this subject at length, one quotation shall suffice. The lamented GEO. SMITH, late of the Department of Oriental Antiquities in the British Museum, who translated the cuneiform inscriptions on the pantiles, the remains of Assurbanipal's Library, found in the ruins of Nineveh, and for more than 3,000 years buried under the sands of the desert, and beyond reach of the destroying hand of man, is the highest authority regarding the early history of these people. Their earthen records were not impaired by the tooth of Time, and they were alike beyond the control of the interpolator. In all that long period, until within less than a score of years, they were not subjected to translation, emendation, or correction, to accom-

moderate any man's caprice, nor adapted to anybody's creed. In Prof. Smith's excellent work entitled "Assyria from the Earliest Times to the Fall of Nineveh," predicated on these records, page 13, he says:—

"Various feasts were appointed, but the most remarkable were the *Sabbaths*, which were in use in Assyria as well as among the Jews. The Assyrian months were lunar, and these were divided into four parts, corresponding with the four quarters of the moon, the seventh, fourteenth, twenty-first and twenty-eighth days being the Sabbaths. On these Sabbath days extra work and even missions of mercy were forbidden. Certain foods were not to be eaten, and the monarch himself was not to ride in his chariot. The enactments were similar in character to the Jewish Code."

Any amount of cumulative evidence in the same direction with the above can be furnished, but it is unnecessary. All of the ancient civilizations borrowed their divisions of time from older civilizations, among which were lunar months, weeks and Sabbaths. The Jews borrowed their laws in this regard from some of the nations who held them in slavery, and their high priests, who compiled their records, ascribed them to a "Thus saith the Lord."

Another Reviewer writes:—"A Sabbath of rest is necessary for the full development of our physical powers, and for the preservation of health. The horse and ox live longer and perform greater service when given one day in seven for rest."

We appeal to any laboring man who devotes but ten hours a day to reasonable toil, if he does not resume labor with more reluctance on Monday than

on any other day of the week. Reference is not made to those who are overworked; but to the great mass of laboring men, mechanics and others, who use good judgment in their expenditure of muscular energy. They may desire rest for social or literary pleasures, or to look after family or personal affairs, but they are not invigorated by a day's relaxation, neither are they better qualified to endure next week's toil. "Blue Monday" is as well recognized in the school-room as in the work-shop.

And will not the uniform testimony of man in this direction prove also true of his servants, the lower animals, which he has forced into his service?

Morally, the oft-quoted maxim, "An idle brain is the Devil's work-shop," is true of the idler on the Sabbath. The drinking saloons are closed on Sunday to keep the vicious and dissolute from tippling on that day. Were there no incentives to idleness there would be no greater tendency to drunkenness on Sunday than Monday. Many manufacturers, knowing the temptation to intemperance and debauchery which Sunday imposes on its devotees, wisely withhold payment for the week's labor until the following Monday, otherwise some of the workmen, instead of reporting for duty on Monday, would be engaged in a drunken debauch, and perhaps, half the week would be lost before sufficiently sobered to resume labor.

It may be said, "The place of the laboring man on Sunday is at church." Does not observation teach that very few of them frequent a house of

worship on Sunday? On the contrary there is no place they hold in such aversion as the close and stifling air, the hard seats, the somber hues, the long solemn faces and starched collars common to the house of God, saying nothing of the teachings from the pulpits, which, in too many cases, were better adapted to their juvenile years than to mature reflecting manhood.

The Prison Reports, referred to as showing the fate of Sabbath breakers, do indeed tell a terrible tale. Several of them before us as we write, prepared by the Chaplains of such prisons, show that 95 per cent of the convicts had been attendants upon Sunday schools, and that they drew their first lessons in morals from these nurseries of virtue.

AN APPEAL TO HISTORY.

AN appeal is made to history to show that "Every nation and community has been prospered while it honored God's Sabbath!" We have been innocently taught that the sublime teachings and moral precepts of Jesus made nations and individuals prosperous and happy; not the observance of a day which he did not regard as holy; which his apostles did not specially revere; and which draws all its sacredness from statute law, ecclesiastical requirement and long custom.

Let us see how well history sustains our Reviewer's proposition:—

"God's Sabbath," according to popular teaching,

was first given to the Jews. For many years thereafter they were homeless wanderers in the deserts of Arabia. After they succeeded in slaying the inhabitants of Canaan and became possessed of her cities we find them in almost continual strife with each other, else at war with neighboring nations. During nearly the whole period they figure so conspicuously in sacred history as "the favored people of God," Palestine was a province paying tribute to some other nation, else they were held as slaves.

The Encyclopedia of Religious Knowledge, article Jerusalem, says:—

"Intestine divisions and foreign wars, wicked and tyrannical princes, and last of all, the crime most offensive to Heaven, and the one least to be expected amongst so favored a people, led to a series of calamities, through the long period of nine hundred years with which no other city or nation can furnish a parallel."

Judea was sometimes a province of Egypt, then of Babylonia, then of Chaldea, then of Persia, always in distress, hated of all people and claiming to be "The chosen of the Lord." She was for a time a Grecian, then a Roman colony. Her temples were thrown down, the walls of her cities demolished, her cultivated fields laid waste, her people scattered and frequently held as slaves. For a long period the under-ground caverns of Jerusalem furnished retreats and hiding places for robbers and brigands. The name of her capital was substituted by another, and a statue of Jupiter Olympus was set up in the place of her sacred altars.

During these long years of wretchedness these people were so regardful of the Sabbath they would not defend themselves against the attacks of a common enemy on that holy day. And this the "prosperity" of one of the "nations and communities" which received "God's Sabbath." If this is what our Reviewer calls *prosperity* then we ask for the opposite.

The Sabbath of Constantine, now designated as the Lord's Day, was instituted, as before shown, in the year 321. Greece was then in her greatest prosperity. The remains of her cities, her temples, her architecture, her sculpture, her literature, all tell of her advancement prior to that event. The most gorgeous structures ever reared by the hand of man were demolished, her altars were broken, her populous cities wasted, and her cultivated people were subordinated to a system of religious tyranny scarcely excelled in any period. These followed closely upon that event, and show the kind of "prosperity to nations" which succeeded the institution of the so-called Christian Sabbath.

Egypt at that time was covered with populous cities, magnificent temples, and enduring monuments, all evidencing her material prosperity. Where are the indications of her greatness now? In desolation and ruin! following closely upon Constantine's edict establishing his Sabbath wherever his power prevailed.

Rome, the mistress of the world! The whole of Europe but provinces of her mighty civilization;

tolerant of all religions; everywhere seeking the highest happiness of all her subjects, each proud to say "I am a Roman citizen!" and yet we date her fall as a nation to the time the Sabbath of Constantine was established; for then her liberty, her prosperity, her greatness, and granduer were gone! Solitary and alone she sat in her ruins, for fifteen hundred years the center of a vast system of religious tyranny, with her Popes, and Cardinals, and Bishops, and Priests; swaying the destinies of nations by anathemas and bulls; selling indulgences to commit all manner of crimes, to raise funds to build her Vatican and St. Peter; waging wars the most terrific in the name of Christianity; compelling monarchs to walk long distances, bare-headed and bare-footed, and bow submissively before the Pope, to expiate imaginary injuries to the church; establishing her Inquisitions to make her power still more potent; retarding science in its progress and imprisoning its votaries; producing an era of a thousand years crimsoned with blood; ignorance, superstition and priestcraft everywhere in the ascendant; known through all future time as 'The Dark Ages.' It was during this period, when 'religion fenced in all crimes,' that the institution of the Sabbath became a political fixture, which we now inherit, and which our critic says, "makes nations and communities prosperous and happy."

When the Spaniards reached America, bearing the cross before them, they found Mexico and Peru far advanced in civilization. These people had a

written language, and were worshippers of a common Parent, of which the sun was His brightest symbol. The Sabbath of Constantine was established among them. Their palaces, rivaling those of Egypt in magnificence, were demolished, their histories were burned, as were their rulers, and the masses were massacred or enslaved. Have the Indians of America, whether South or North, cause to rejoice for the introduction of the Sabbath into America? Let the small remnants of her few remaining tribes, fleeing before the cross, or falling prostrate in their march answer !

But we do not care to follow this line of thought. Briefly, the ruin of nations followed in the trail of the Sabbath. Their prosperity again dawned when Luther and his co-reformers taught the people "to work on that day, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on the Christian spirit and liberty."

THE FRENCH REVOLUTION.

"FRANCE attempted to destroy the Lord's day to introduce Atheism into the nation," so says our clerical reviewer.

We are apprehensive our friend has read history to little purpose, else he would not make such a wild and blundering statement. France had been tyrannized over for centuries by kings, who ruled by "divine right." These kings had been anointed by the priests, and the two were in a sort of partner-

ship to oppress and enslave the people. It was rebellion to kingcraft and priestcraft which aroused the people to action; which demolished the bastille; tried Louis 16th for his crimes against humanity; executed him; and, unfortunately, placed the bloody Robespierre in power. It was not to introduce Atheism into the nation; nor to destroy the Lord's day; nor to revel in blood; but the rebellion was of a similar character with the revolution in America, which made these States free and independent of kingly rule; which for the first time in centuries enabled men to entertain honest opinions, and express them in opposition to kings, and priests, and those who serve them.

It was the law of retaliation that crimsoned France with excesses; covered her memory with odium; made her historic page so sanguinary! She hated priests and their teachings, because they always sided with the tyrant. In throwing off their power the people struck at the machinery which had been employed to oppress them.*

In a second article, published in the *Morning Herald*, signed, 'A Lover of the Sabbath,' evidently designed as a further covert reply, he says: —

"The example of the French nation is a fearful illustration of the tendency * * to break

*No attack was made on religion, nor did it enter one way or other into the conflict as a great element, until the priests began to declaim from the pulpit against the Assembly, denouncing every act of the reformers as sacrilegious, and exciting the people to resistance. *The church took sides with the throne and the aristocracy*, as it had been a partner in their oppressions and rapacity, and of course it went down with them.—*Headley's Miscellanies*, page 5.

down all respect for divine or civil authority, and give full scope to crime."

Does our Reviewer know that prior to the French revolution the clergy and nobility had become so powerful they owned nearly two-thirds of all the real estate in France, and controlled every department of government? that the wealth of the country was in the church, exempt from taxation, else owned by the aristocracy who were but subservient tools manipulated by priests? that while king, priests, and nobles were rioting in luxury, the laborers were paying the taxes to support government and giving one-tenth of their income to ecclesiastical institutions which were riveting more firmly upon them the barbaric teachings of a barbarous age? that the feudal system, with all its attendant evils, was in full force, including the law of primogeniture, entailed estates and serfdom? that in 1788-89 France was visited by a hail-storm of great severity, which destroyed the growing grain, so that universal suffering followed, and famine seemed imminent? that men and women wandered over the country for food, and finally presented themselves before the king praying for relief?

Such was the condition of France when the revolution burst upon the nation. The French people had witnessed the triumph of republicanism in America. Lafayette and his brave companions in arms, had returned and infused the spirit of Liberty through the army and country. The patriot THOMAS PAINE, "the author-hero of the American

revolution," visited France and aided the cause he so greatly loved. At all times he opposed the extremes of his party, which took him to prison, and but for an accident would have carried him to the block. Factions ruled the hour, and the best men fell between them.

The name which comes down to us as the most infamous in this terrible revolution was Robespierre. He was the head of the celebrated triumvirate, which for the time controlled the destinies of the country. Professing to be a violent republican, he became the leader of the rabble against the king, whom he caused to be beheaded, and inspired the horrible slaughter of the nobility and clergy, and all who opposed his aggrandizement. Like the author of the article under consideration, he was 'A Lover of the Sabbath.' It is a mistake to suppose that the Atheists of France were responsible for the bloody orgies from which our friend and all humanity recoils.* On the contrary this man was a fiend, *par excellence*, in human form; a votary of the popular religion; but opposed to monarchy and the nobility. The Reign of Terror, during which the best blood of France was sacrificed on the altar of faction,† and near a million of her population was massacred, was terminated by the enemies of

*Cloots, an Atheistic leader who was guillotined, said, in illustration of the views of his faction: — "In my commonwealth there will be few public offices, few taxes, and no executioner."—*Thier's French Revolution*, Vol. 1, p. 367.

†The executions were so numerous and frequent under Robespierre's dictatorial reign the very waters of the Loire became polluted to such an extent their use was forbidden as injurious to health.—*See Student's History of France*, page 569.

disorder, who had witnessed the bloody scenes through which they had just passed, and who banished by law the Supreme Being, from France, declared Reason the only true object of worship, amended the calendar, and abrogated the Sabbath. Blood ceased to flow and order was established under their short reign, to be again broken by that other 'lover of the Sabbath,' Napoleon, who restored the Lord's day and popular theology, and re-inaugurated a protracted reign of war and violence.

Enough! Let it be remembered that the *Jubilee of Demons* was headed by the bloody Robespierre, and that when in the height of his power, and the soil of France was saturated with blood, and every home was filled with woe, *he decreed a festival to the Supreme Ruler of the Universe, at which he presided in solemn pomp!*

Thiers, in his Introduction to French History, page iii, gives us some faint idea of the condition of France at the commencement of the great struggle. He says:—

"They [the people,] possessed scarcely a third part of the soil, upon which they were compelled to pay feudal services to their lords, tithes to their priests, and imposts to the king. In compensation for so many sacrifices they enjoyed no rights; had no share in the administration; and were admitted to no public employments. * * * Everywhere Corruption stalked with unblushing front. It wore the General's uniform,—the Judge's robe,—the Bishop's hood. It had the privilege of entre at Court, and sat next the Monarch at the royal banquet."

Following this state of facts, and prior to the opening of the Reign of Terror, the Legislative Assembly, corrected many of these grievances. In the language of Student's History of France, page 538:—

"All religious persuasions were made equal before the law; the right of succession by primogeniture was abolished, and parents were compelled to make equal division of their property among all their children; the liberty of the press was proclaimed; hereditary titles of nobility were suppressed, and the aristocracy were reduced to the level of ordinary citizens; all Frenchman, without distinction of class or creed, were declared alike admissible to all civil and military employments; the criminal code was reformed, and its provisions were mitigated with regard to capital punishment. The electoral franchise was placed, virtually, in the hands of every individual citizen."

FREEDOM TO ALL.

FROM the first settlement of America to within a few years, custom,—and law as well,—has compelled him who cultivates the soil to fence against his neighbors' animals, else suffer the loss of his entire harvest, with no remedy. It has been recently discovered, in some of the States, and it is hoped will soon be in all of them, that it is the fault of him who raises stock from which the injury comes, and that he, the trespasser, should keep his cattle from roaming to the damage of others.

Since the Creator has made no distinction in days, and many good men are of the opinion that all days are alike, is it not also in harmony with the advancement of modern thought, that he who wishes to set aside one day in seven for religious exercises be permitted to do so as freely as he desires, without interruption from his neighbor, provided he does not disturb others in so doing? In short, he shall have the same freedom as the growers of stock,—doing it at his own expense, not to the loss of his non-worshipping neighbor.

Several prominent religious sects keep the seventh day of the week, instead of the first, and are permitted by law to transact their ordinary duties on the Sabbath. Should not the Mahometan, who keeps Friday as a sacred day, be equally free with the Jew, the Dunkard, the Seventh-day Baptist, the Adventist? Should not the scientist, and the man of cultured thought, who sees neither reason nor logic for making one day better than

another, be permitted to exercise his own good judgment as regards the observance of the day?

Procrustes, the Attican robber, who cut off the legs of those too long and stretched those too short, to fit all to a common bed; the Papists who employed anathemas and inquisitorial tortures to force men to believe alike; our puritanical ancestors who hung Witches, whipped Quakers, and banished Baptists; and our own laws in regard to the Sabbath, seem to have had a common origin, and that in mere physical force sufficient to compel obedience.

Does any one suppose that Deity requires all the world to be silent and stand still while the few worship? Are devotional exercises of that character that they must be performed on Sunday, before the assembled audience, who listen with uncovered heads? What did Jesus mean when he told his disciples to not be as the hypocrites who pray to be seen of men, but "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret," etc.? Should the Christian public regard the teachings of their exemplar in this regard even their preachers would seek their closets instead of the public rostrum, and would not demand a day to be set apart expressly to gratify this 'hypocritical' practice!

While the world was sunk in barbarism, and only priests could read and write, the forum was the place from which the law was proclaimed, and the people flocked there weekly to listen to the new

edict from the reigning king. They had no other way of learning what was required of them, or to what penalties they were subjected. The heralds bearing these messages were of the priestly order, and claimed to be in the service of the Lord. They required one-tenth of all the products of the fields and folds as compensation for their duties.

Power once acquired is reluctantly surrendered. A privileged class whether in Pagan, Mahometan, or Christian countries, the clergy labor for pay, are passably good while their salaries are promptly paid, and are ever striving to retain their present authority and get as much more as they can; hence their bitter warfare to retain the Sabbath, and prevent its *desecration*, which, principally, means absence from church, its sacraments, and the withholding of regular contributions in support of the ministry.

HOPE IN THE COURTS, — REFLECTIONS.

THE constitution of Illinois declares: — “The free exercise of religious profession and worship, without discrimination, shall forever be guaranteed; and no person shall be denied any civil or political right, privilege or capacity, on account of his religious opinions.”

It is a ‘civil right’ to labor, and any statute which wrests one-seventh of the year from its natural use, and appropriates it to religious duties, is in derogation of fundamental law. Some day the Supreme Court, with the independence of Lord Mansfield, who decided that slavery in England was in viola-

tion of *magna charta*, and effaced it forever, will, by a similar decision, relegate Sunday, and all statutes that favor religious teachings in our public schools to the buried Past, and leave each person free to exercise his own natural promptings to worship God on Sunday, or labor in the field or workshop as duty to himself and family shall require, without being subjected to fine or censure.

Judge Studley, of Connecticut, has recently made a very important judicial decision, the principles of which are applicable in every State, and which strike at the very vitals of this question. The managers of a Sunday excursion party were prosecuted for a violation of the Sunday laws, no doubt expecting to bar the people from enjoying a little fresh air and sun shine on this sacred day. Judge S., in giving the ruling of the court, said:—

“The statutory prohibition does not imply a physical and impossible necessity. Some things may be ‘necessary and merciful’ in a crowded city which would be neither in a farming district. The excursion from New Haven, in which the defendants participated, was of this character. * * They are discharged.”

And this the verdict of an intelligent Court, in a State where only a little more than a hundred years ago a man was prohibited by law from kissing his wife or child on Sunday! Shades of the past! Authors of the Blue Code of Connecticut! — Can you rest, even in your hallowed graves, while your sons render decisions like these? Will you permit railway trains to sweep over the State on God’s holy

day, loaded with thousands of light-hearted, joyous mechanics and their loved ones, making their way to the sea-side, or a deep old forest glen, where they can enjoy Nature in her boundless munificence, drink from the purling brooklet at their feet, and adore a common Parent whose love is over all? Will you allow these humble worshippers to enjoy themselves in social pleasures, remote from care and the busy world, inhaling the health-giving draughts which has been provided in abundance for all? Not if you have the power to prevent it, if the laws you enacted are a reflex of your sentiments.

No wonder the clergy stand aghast, for soon is Othello's occupation gone, if such rulings become common. Long trains of heavily loaded passenger and freight cars sweeping with thunderous jar across the entire continent; street cars constantly moving; excursion trains going to and returning from neighboring towns; steamers plying on rivers, lakes and bays; the United States' mails distributed from fifty thousand post offices; the gay and bustling world moving forward all day Sunday, and the Judges interpreting the law to give still greater privileges to the people. We may well inquire, What will the end be?

The mind is unfettered and men are free to think and express themselves on this question. A powerful public opinion is being formed in favor of larger individual and social freedom. He who stands in the way of the car of Progress must expect to be crushed.

When all can read and understand quite as well as the preacher, and only the most ignorant believe him an intermediate person between God and man, — just as likely to err as he, and since the fires of Purgatory are so nearly extinguished, they can no longer be employed to frighten men into the indorsement of obnoxious creeds, — the great need of the Sabbath for purposes of religious instruction is not apparent.

INTERPRETATION OF A BORROWED LAW.

It is a well recognized legal principle, that when we borrow a statute from another State, the rulings and decisions of the Courts of that country under the law are brought along with it, and may be read to the Court and jury in interpretation of the law. All modern legislation regarding the Sabbath, is but a reflex of the Code of Constantine, before cited. To understand the workings of that law, go with us, reader, into any Catholic country, and see how the day is observed by the parents of the law. Perhaps there is no country where the people are so completely subject to Catholic teaching as Spain. It is objected that Spain, and the Spanish colonies in America have gone to extremes in making of Sunday a festal day. Shall we go to Rome itself, where the Pope, the great head of the church, is in spiritual power, and, until lately, had exclusive temporal authority? No, but better still, to Naples, which was visited by a correspondent of

the Rockford *Register*, traveling in Europe, who wrote that paper on the 16th of June, 1882, published in the *Register* on the 19th of July following. Describing the people and country, the writer adds:

"Sunday to them is merely a day to feast or make merrier than usual, or take the whole family to the theater, the circus, or the cafe, to drink wine and play dominoes. They have certainly a vast number of religious holidays, about 365 in the year; but they give these no practical observance as days of worship. On Fridays, and particularly on feast days, the leading theaters are closed, while on Sundays the fascinating attractions of music, drama, tragedy, horse-racing, gambling, feasting, frivolity and superficial pleasures are all in full blast."

Follow any traveler through the great Catholic countries, and he will find bull and cock-fighting, card-playing, masquerades, fandangoes and kindred amusements very general customs on the Sabbath, after the morning exercises of high mass. Clergy and communicants are alike attendants upon these olden-time relics of gladiatorial feats. It is the daughter of Catholicism,—the Protestant,—who has varied the original intent of Sunday from a day of festivity and joy to one of devotion and gloom.

While it would not be desirable to return to the ancient games and customs of Greece and Rome, nor copy the demoralizing practices of Spain, and, indeed, of any exclusive Catholic country, nor follow the Puritan fathers in its rigid observance, almost worship, but it could, and in good time will be made the grandest day of all the week for social pleasures and intellectual enjoyments; for deeds of mercy and charity, and for elevating and ennobling humanity.

THE TEACHINGS OF NATURE.

Nature makes no mistakes in her laws. She always punishes the real offender, and proportions the penalty to the wrong. Vicarious suffering is taught by creeds, not by Infinite Wisdom. Creative Energy needs no assistance from feeble man in the enforcement of His laws. He who thrusts his hand in the fire is burned, and he feels the penalty of violated law; he who falls over a precipice, overtaxes his physical or mental forces, disregards the changes of the seasons, or turns night into day, sooner or later receives the penalty affixed to those offences, and he finds no other person to suffer for him. For the infraction of every natural law we find a fixed and unchangeable penalty. The criminal laws of man, on the contrary, frequently punish for doing those things not wrong of themselves, — such was that ordering the “stoning to death” for disregarding the Sabbath under Mosaic law. Tho’ ascribed to God, yet the penalty inflicted for a violation of the law was of that character to demonstrate that it was man-made, cruel in its provisions, and more worthy the head and heart of a Nero, or a Caligula, than of a merciful Parent. And all human legislation in the same direction, — trying to make holy that which is of precisely the same nature as unholy things, — will, with thinking men, prove a failure; because whether the penalties are great or small, they are all in derogation of natural rights, and a violation of the basic laws of the State and Nation.

TRUE USE OF THE SABBATH.

The day could be well employed in teaching great scientific and moral truths. Our public libraries could be thrown open on Sunday, and our young men, with an ambition above the fables of two thousand years ago, could obtain truthful ideas how worlds are made and hold their places in the boundless universe. They could learn how light and heat are diffused; from whence come rains, and snows, and cyclones, the warmth of summer and the cold of winter, and the innumerable operations of natural law, without being taught that all these are special dispensations of Providence as rewards for good deeds or punishments for bad ones. One day in seven given to reading, instead of idleness, would materially advance knowledge. Lyceums could be opened with profit to thousands of laborers, who have no other time for mental culture. Even the theater, with its powerful influence, could be made an auxiliary of virtue, and would be infinitely superior to lounging in fashionable resorts, or loafing on street corners. Picnics and family re-unions would keep alive the social circle, and extend and brighten the chain of friendship, which should unite all in a common bond.

Instead of closing drinking saloons, — the great nurseries of crime, — on Sunday, close them on Monday, and all days, and banish the still-worm and its destructive product from the world, not by local legislation, engendering personal and neighborhood feuds, but by general law, national in its

character, which will be as effective in Maine as in Texas, in the great cities as in the forest or plain.

If truly taught that "He serves God best, who serves man most," inspiring all to emulate each other in noble deeds, and worthy lives, would it not be preferable to encouraging adoration for a day, — a mere revolution of time, — which comes and goes as do the seasons?

CONCLUSION.

Having learned to despise the professional politician, who has no principle to guide him, whose only ambition is to serve his country for the reward it brings, and the stealings to which he gains access; so we have expressed in these pages an honest abhorrence of those who exhibit such special love for Sunday, and employ it solely in propagating creeds and dogmas which dishonor our common Parent, whose love is as fathomless as eternity. Such men employ an active imagination, lessons drawn from all the material forces of nature, including the the lurid myths of the past, founded in ignorance and cruelty, to describe the condition of those in another life, over whom their influence is powerless in this.

But no one holds in higher esteem than the author, the true educator, who disregards the narrow inculcations of the church, and, rising above the fallacies of wasted centuries, teaches the Fatherhood of God and the Brotherhood of Man, and who labors to elevate all to a higher plain, and a truer conception of life, its duties and destinies.

Such teachers there are and have been, and it little matters to what church they belong. They are better than their creeds, and their moral example and teaching have a powerful influence on the race.

And it is certainly cause for universal congratulation that the pulpit generally, has forsaken the use of anathemas and the defence of fables to engage in teaching natural truths, to a larger extent than ever before. Faith has done its work. It is being rapidly succeeded by facts, adapted to a realistic age.

We hail with joy every advance made in the church, or by private individuals, which has a tendency to hasten that "good time coming," foretold by sages, and hoped for by the genuinely good everywhere.

In writing our views of the Sabbath, it has not been our intention to break down a single barrier to virtue, or to the practicing of a good life; on the contrary it is our firm conviction if less regard was paid to the observance of holy days, and holidays as well, the morals of community and the hope of the rising generation would be improved. Even our national anniversary, sacred to patriotism, has been diverted from its original purpose, and it is quite questionable with many good men, if it is not prejudicial to the object for which it was designed. Instead of increasing the number of those days it would be well to diminish them.

If our views do not conform to those of the reader he will remember that very appropriate remark of Jefferson, in his first inaugural, "Error of opinion may be tolerated where Reason is left free to combat it."

HISTORICAL AND CRITICAL

REVIEW OF

THE SUNDAY QUESTION;

WITH

REPLIES TO AN OBJECTOR.

BY GEORGE W. BROWN, M. D.

ALL TIME IS TOO SACRED TO DO WRONG, NO TIME IS TOO
SACRED TO DO GOOD.

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TO THE READER.

THE author of the preceding pages hopes to follow them in due time, with a series of semi-scientific papers entitled—

A General Deluge;

Christmas, Its Origin;

Time is Limitless;

The Divisions of Time;

Dawn and Tendency of Civilization;

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